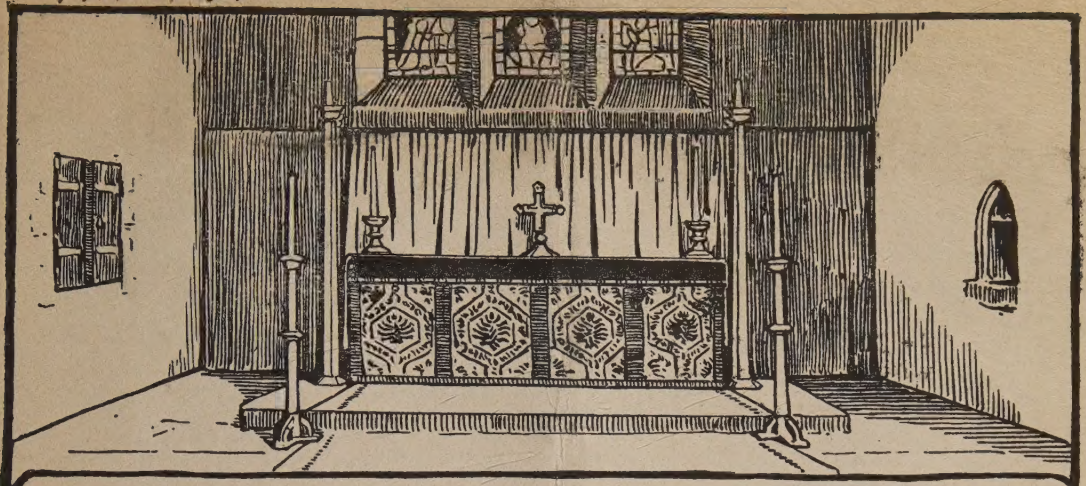
F. W. Fitts



THE ENGLISH CATHOLIC

Quarterly Gazette of the Anglican Society.

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Autumn, 1932.

Vol. 5. No. 18.

PRICE FOURPENCE.

The Anglican Society.

THE OBJECTS OF THE SOCIETY ARE:

1.—To promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer.

2.—To study and appreciate the English use.

3.—To discuss Ceremonial and Art generally as adjuncts to worship.

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Christchurch Rectory, Ballston Spa, New York.

All who are in sympathy with the objects of the Society are invited to communicate with the General Secretary at the above address.

THE ENGLISH CATHOLIC.

The Quarterly Gazette of the Anglican Society.

AUTUMN, 1932. **Vol. 5, No. 18.**

EDITORIAL.

The Reports of the "St. Hilary Case" are distressing reading, and we fear we must somewhat modify our views on the consistory courts after this case. Yet, although we strongly deprecate the action taken by the objectors, we must admit that we cannot regard Mr. Walke as without blame. Roman ceremonies and ornaments are no essential part of the Catholic revival and they not unnaturally arouse people already suspicious of the Catholic Movement. Had Mr. Walke, after teaching the full Catholic Faith as the true teaching of the Church of England, maintained his principle by developing the Prayer-book liturgy on English lines, his case would have been really strong. But would he have then been persecuted?

We should like to recommend to our readers Father Kelly's new book entitled "Catholicity" [S.C.M., 2/6.] He has a jerky difficult style which is not easy to follow but his books are always full of fresh vigorous thoughts.

It is most interesting, however, to read Father Kelly's criticisms of the post-war Anglo-Catholic Party, for he says just what we have heard said in Anglican Society circles. After the war, he maintains, the party became Denominational in outlook. It borrowed from Rome uncritically for "the processes of understanding, weighing, and criticising undermined defences; they also check the enthusiasm which gives momentum." "We should have been less subject to the party spirit," he continues, "if we had been conscious of it, and Rome would have had less influence upon us if we had known exactly what we were borrowing. Most of the party were quite unconscious of the party danger and denied that they were borrowing from Rome at all. In fact, they were following those who borrowed deliberately."

The principle of Denominationalism is, he explains (in the words of Robert Brown) "Reformation without tarrying for any." Indeed the similarity of the seventeenth century Nonconformist puritans and the post-war Anglo-Catholics is surprising. They both "claimed membership of the Church, even while they disowned its authority, unless it came over to their 'point of view,'" —both appealed to the practices of the best continental Churches, in the one case Geneva, in the other Rome.

Father Kelly is under the impression that this post-war period was a great opportunity for Catholicism—people were really turning to it—but unfortunately just at that time the party got into the hands of a small section of Ultramontanes and the chance was lost.

"The Albert Hall Congresses were typical of the result. The section did not include any thinkers of eminence, nor, with one or two exceptions, any recognized scholars. At the congresses, therefore, really able thinkers set out the principles of Catholicity with remarkable fulness, wisdom and frankness. But then, even at the moment, still more afterwards, few people consider, read or even know what was said. Everyone's attention is caught by the advertising or what might be described as the "head-lining," before, during and after the meetings, and all this side was of the most sectional kind, carefully managed no doubt, but neither wise nor frank. The results were disastrous."

These developments led originally to the formation of the Anglican Society. We commend Father Kelly's book to our readers.

We wish to draw attention to the letter we print in this issue from "Anglicanus," dealing with the "objects" of the Society. From time to time members have expressed their dissatisfaction with the wording of this statement, mainly on the grounds that it gives a wrong impression of what the Society stands for. But hitherto no better statement has been put forward and we do not think that "Anglicanus'" proposal is satisfactory. Thus, while agreeing with Anglicanus that the phrase "English Use" is commonly misunderstood, nevertheless it is an appropriate name for what we do

stand for—"The Book of Common Prayer . . . *according to the Use of the Church of England.*" If any alteration is to be made to the statement of objects it must be made clear that it signifies no change of front. The alteration will arise solely from the fact that members feel that the present statement does not give the ordinary uninstructed Churchman the right idea of what the Society is.

All members of the Anglican Society will rejoice to hear that an American Branch has been formed. The President (or Chairman) is the Bishop of Albany and the Secretary the Rev. C. E. Hill, Rector of Christchurch, Ballston Spa, and there are already about fifty members.

We wish to express our welcome to this branch and our good wishes for its future. We hope to print contributions from America in the *English Catholic* and to report on the work of the branch frequently.

We wish to correct a misprint in our last issue. The beautiful memorial chapel designed by Mr. F. E. Howard is at *Lemsford* in Herts. not at Hemsford as was stated in the Editorial.

THE PRESIDENT'S NOTES.

I want to call particular attention to the General Secretary's notice of the Annual Meeting of the Society, to be held this year at Oxford on November 17th.

This Meeting will be important for two reasons, The subject to be dealt with is the Oxford Movement, and the Society's Revised Constitution proposed last year is to be placed before the General Meeting for its acceptance.

It will be a great pleasure to welcome Canon J. K. Mozley again at a meeting of the Society.

A very encouraging report has been received from the Rev. C. E. Hill, Secretary of the Society in America.

A considerable number of new members have joined and there is every hope that an admirable circular recently sent out will bring in yet more. H. ADEANE BYARD.

GENERAL SECRETARY'S NOTES.

The Annual General Meeting will be held this year at Oxford on Thursday, November 17th. We have been fortunate in securing as one of the speakers Dr. J. K. Mozley, Canon Residentiary of St. Paul's. Details of the meeting will be sent later to all members. Meanwhile we ask members to keep this date free if possible. It is hoped to hold a London meeting during the winter.

There is not very much news to report since the last issue. The publishers announce an increased circulation of the *English Catholic*, which is cheering. The American branch seems to be doing steady work. We hope all our readers realise that the Anglican Society is now quite world-wide in extent ! The Rev. B. A. Arnold of Yeronga, Queensland, has offered to act as secretary for that part of Australia.

Holidays enable one to visit some of our splendid parish churches. It is most encouraging to find that more and more of our sanctuaries are being appointed in proper " English " fashion. The writer discovered an English altar in a tiny church in a remote part of Radnorshire. It does not of course follow that altars are always beautiful because they are English. But they are generally beautiful and they are very seldom positively ugly. So it seems to one observer at least.

W. E. NORRIS,
Hon. General Secretary.

REUNION NOTES.

The scheme for union between the four Anglican dioceses of South India, the 'South India United Church,'* and the South Indian Methodists has reached a critical stage. It will be placed before the Synods of all the Indian dioceses in or before January ; and if two-thirds of the dioceses accept it, it will go through, subject, of course, to the approval of the other bodies concerned.

* *Note.*—The South India United Church is an amalgamation composed of the American Presbyterian and Congregational Missions, and the Basel Mission, a German Evangelical organization. The Swedish Lutheran Mission and the Baptist Mission will not join in the proposed scheme.

Until recently, although I did not much care for the scheme, I thought that as a method of making reconciliation with the Church easy for our separated brethren, it might possibly be carried out without disaster. I fully realized the urgency of union in the midst of a vast heathen population, the difficulty of explaining theological differences to simple peasants, and the seriousness of dividing people as Christians, who had been united by their caste when they were Hindus. I thought it just possible that the anomaly of allowing ministers to continue as before, without episcopal ordination, during the interim period, might be tolerable, on three conditions:—(1) that they should minister only to S.I.U.C. and Methodist members, but in no case to members of the Anglican missions; (2) that all future ministers should be ordained by bishops, and all future converts should be confirmed as well as baptized; (3) that the anomaly should be confined to South India, and to the thirty years of the interim period. I was told by an experienced missionary that British and American Puritanism was so alien to the Indian mind, that before the end of the interim period the S.I.U.C. and Methodist converts would have taken to Catholicism like ducks to water.

But it is now certain that none of the three conditions is to be fulfilled. The first was hardly practical, if any such scheme was to be carried out, but we are now told that it is not to be observed even in theory; already before the union, Anglicans have received Communion from a non-episcopal minister. It is true that no Anglican congregation is to have a minister not ordained by a bishop imposed upon it against its will; just as a parish at home might be promised that it should not have a vicar who would introduce vestments! But the new church will make no other distinction between those with and those without episcopal ordination. As to the second condition, there is to be a continual stream of missionaries from Europe and America, who will not be expected to receive episcopal ordination; while confirmation will merely be an optional alternative to the present Methodist and S.I.U.C. rites. At the end of the interim period, the new church is to be free to decide its future, on the ground that 'we cannot bind our successors!' And it is certain that this experiment cannot be confined to South India. It will probably be imitated at once in Persia and East Africa; indeed, there is no reason why it should not extend to the British Isles. If Catholic principle is a matter of indifference in India, it cannot be essential in England.

For the negotiators appear never to have faced the fact, that the S.I.U.C. and the Methodist body are societies of a different kind from the Church of the Province of India. The latter is a province of the Catholic Church, which was founded by the Will of God on the first Whit Sunday; the former are human societies, founded by John Wesley and others, and having no organic connexion with anything that went before. What will be the nature of the 'united church,' which for thirty years will not be part of the Anglican Communion, and will have the same relation to the English Methodists and to the various bodies that support the S.I.U.C., as to the Anglican Churches? It will not differ, as far as I can see, from the sects produced by the Reformation, except that it will have bishops with Anglican consecration; and confirmation, but only as an optional alternative, administered in some cases by bishops who will believe in it so little that they will not have received it themselves! Even the ordinations of this church will be doubtful; for if Methodist ministers are treated as in all respects equivalent to the priests ordained in it, how can we be sure that it will intend its bishops to ordain Catholic priests and not merely Methodist ministers? especially as the Prayer-Book will not necessarily be used.

Perhaps the gravest criticism of the scheme is Mr. Athelstan Riley's, that it is intellectually dishonest. The Anglicans expect that by the end of the interim period the others will all have come to accept confirmation and episcopal ordination; the S.I.U.C. and the Methodists expect that by that time the Anglicans will see that their insistence on episcopacy is entirely unnecessary. What a prospect for an united Church!

The S.I.U.C. and the Methodists deserve our sympathy. Our opposition to the scheme is not due to any want of charity towards them. They have their principles, as we have ours; but they are different principles, and to establish an united church on the pretence that they are the same is to sin against truth.

It may be said that the growth of the Kingdom of Christ in India must not be

hindered by our theories. The answer is that the absorbent power of Hinduism, which has destroyed Buddhism in its original home, and has made some impression even on Islam, cannot be successfully fought by anything else than the full Faith and Order of Catholic Christianity. Therefore I think that this union, if it is passed, must ultimately fail. But it may last long enough to break up the Anglican Communion. Bishop Gore told us, not once but many times, that official recognition of the celebration of a non-episcopal minister at an Anglican altar would split the Anglican Communion from top to bottom.

But opposition to the scheme will not be effective if it comes only from the party represented by the Anglo-Catholic Congress Movement. We must convince the great central mass of Church people, with whom the final decision always rests, that the danger is serious, and that the results will be disastrous. The new church resulting from the union will not be Catholic; no one who values our Catholic heritage will communicate with it; and if it comes into existence, a separate organization for Anglican Catholics in South India will be necessary. If the South Indian dioceses must leave the Church, let them go; better lose four dioceses than break up the whole Anglican Communion. Meantime let the whole force of our prayers and our influence be given to support the Bishops of Assam and Colombo, and their supporters all over India, that the scheme may be rejected by the dioceses.

'Gentlemen's Agreements' and formulas which are accepted by different parties in different senses are a hindrance, not a help, to Christian unity, which can have no other permanent foundation than the full dogmatic and sacramental system of the Catholic Church. C. B. Moss.

MODERN STAINED GLASS WINDOWS (*cont.*).

III.

It is worth noting that, with this exception,* none of the men I have mentioned are "Firms" or "Co.s" or "Guilds." Generally their entire staff consists of a glass painter, a boy to assist him and a man to cut and fire the glass and lead up. Stained glass cannot satisfactorily be produced by mass production. The large "firm" leads necessarily to too much specialisation in each of the branches. The representative of the firm who visits the church rarely draws out the design and still more rarely composes the cartoons. The cartoonist is out of touch with the glass cutter, and gives him impossible jobs to cut and lead and so forth. And there is too much shifting of responsibility. A man, however good a craftsman he may be, cannot put his best work into a job for which the "firm", and not he, will get all the credit, and if his work is bad it is the "firm" not the anonymous artist who gets the blame. And the "firm" is a check to progress, for, having evolved a type of window which catches the public fancy, the "firm," as experience shows, finds it difficult or impossible to break away from the stereotyped style and reproduces it with minor variations *ad nauseam*, long after it has ceased to be a natural mode of expression.

*The windows of St. Mary's Hall, Coventry, by Clayton & Bell, mentioned on page 27 of our last issue.

On the other hand the astonishing and extraordinary popularity of the glass of the late Christopher Whall has led to the existence of a host of amateur workers, mostly ladies, who find his style quite easy to imitate (more or less closely) owing to its almost complete absence of technique. With a sufficiently varied stock of glass and plenty of leading to mask deficiencies in the drawing it is quite easy for anyone having the slightest artistic taste and no knowledge at all to produce results which seem to the layman to be equal to the work of the originator of this style. There is no need for any skill of hand or experience in drawing, still less for any study of ancient glass, or for any definite ideas on beauty of form. I have in my mind a small window of St. Christopher at St. Mark's, Reading, and a window at Rampton in Notts, which are bad beyond all belief. Bad because they are carelessly drawn, unmethodically designed, the details slovenly, the colour unsuitable and unskilfully distributed. They are not transparent pictures, it is true, but they possess no architectural qualities and do not form an integral part of the building. They are just a conglomeration of juicy, sensuous colours, leaded up so that the medley of fragments vaguely suggests human forms. The amateur glass painter should be shunned like the plague that he or she is. It is quite certain that the best work is produced by a thoroughly trained craftsman,

working on a comparatively small scale with but few assistants and directly responsible for what he produces.

The glass painter to-day works under very severe handicaps. The pious donor who is paying for the work usually has very definite though limited ideas as to the subject. The Good Shepherd is easily the most popular, followed very closely by the Good Samaritan and Christ blessing Little Children. Even a keen Churchman will rarely get beyond the Crucifixion or the Nativity or possibly the name saint of the person commemorated. This ignorance of iconography and state of contentment with things as they are hampers the craftsmen terribly. Cut prices are also the bane of the honest craftsman. To do really good, careful work, allowing a margin for re-painting and refiring unsatisfactory portions is not possible at the rate of less than £6 a foot, yet there are firms turning out windows at half this price, and it is not easy to convince the donor that he is not getting a bargain at the lower rate. Again, the methods and styles of various firms and craftsmen are so varied that a good window is often spoilt by its juxtaposition to a bad one. It cannot be too strongly urged that if one window of a series is to be filled with glass by a certain craftsman, he should be employed for the rest of the series, or the result will be chaotic.

In the past there has been a lust for what is known as " deep, rich colouring." Windows answering to this description are totally unsuitable for our climate. Luckily the Advisory Committees on the Care of Churches are taking this question up, and there is some improvement in this respect, but there are many people who judge the excellence of a window according to the preponderance of coloured over clear glass, and award the palm to the window which shows the greatest number of different colours.

Yet another handicap is the frequent demand that the face of the saint depicted should be copied from a photograph of the person commemorated. This is both presumptuous and ridiculous and leads to many monstrosities. Yet there is excellent precedent for the introduction of a small kneeling figure of the person at the feet of his patron, which would add very much to the charm and human interest of the window.

There is little hope for the future of stained glass while the churchgoing public and the majority of priests are content to remain in their usual state of " I know nothing about stained glass but I know what I like." Good taste is not so much a supernatural gift granted to a few, but the result of common sense, knowledge and familiarity with beautiful things. People like what they are used to and distrust what is new to them. Familiarity with windows of " deep, rich colouring " depicting subjects rendered trite and banal by repetition and treated with the utmost religiosity has led most Churchpeople to accept this type of window as the *ne plus ultra*. The Advisory Committees do what they can to discourage it, but several members have told me that the general level of the designs submitted for their approval is so low that it is impossible to insist on more than a very mediocre standard of merit.

It is exceedingly difficult for a layman to grasp the limitations which the material imposes on the designer. It is obviously wrong to attempt a naturalistic effect when every patch of colour must be bounded by a thick line of lead, and the treatment is necessarily flat if the window is to be regarded as a means of admitting light. Conventionalisation is essential and this is what the ordinary man finds very difficult to understand. Too often the craftsman regards the necessity of conventionalising as an excuse for bad drawing. As a matter of fact it demands the very best of drawing and the elimination of those non-essentials which are so helpful in covering deficiencies in the draughtsmanship. To conventionalise is not necessarily to be archaic. I know one stained-glass designer who has reverted to the Egyptian fashion of drawing a full face eye in a side face. That does not make his design a whit more suitable to the material.

On the other hand there is a better educated section of the public interested in the Arts and Crafts movement who cannot have enough conventionalisation, and these are the people to whom the followers of Whall make their chief appeal. They have grasped the real fact that stained glass is a species of mosaic, and the more the window looks like mosaic the more they appreciate it. What matter if the saint is ten heads high, and that which represents his drapery is a network of leads framing tiny rectangles of different pieces of glass. See the head on the top. Does it not remind you of Watts' Sir Galahad ? I do not think this type of window cuts much ice with the average parishioner, but he tolerates it

because the mass of yellow and orange in the top of the left hand light is rather pretty, and the various shades of rose in the bottom of the right hand light remind him of a dress which his wife used to wear years ago. It is impossible to take this high-arty stuff seriously.

A really good window steers between the two extremes of naturalism and unnecessary conventionalisation. In the best ages of art the stained-glass artist made his figures natural to the extent which his power of figure drawing and the limitations of his material would allow.

In figure drawing there is no shadow of doubt that there should be no archaism. It is not so easy to dogmatise as to the extent to which ancient precedent as to the general lay-out of the design and its decorative detail ought to be followed. Experience shows that in an ancient church it is best to follow mediaeval models closely, particularly when there is old glass still existing in the church. A good example of the success of this self-denying ordinance is to be seen at Hillesden, Bucks, where the east window of the south transept retains half its original glazing, while the south is filled with modern glass, probably by Burlison and Grylls, in the eighties, very skilfully carried out in exactly the same style. Such an exercise is quite allowable and natural, and very beneficial to the artist. An old church is no place for the modernist to express his personality in. And there are some churches of the Gothic revival where experiment in stained-glass design is equally out of place. But in the majority of modern churches it would be quite wrong to insist upon a strict adherence to any style or period. In most churches of this sort experiment is quite allowable. Stained glass is so essentially a growth of the middle ages that it is very improbable that the craft will ever lose all traces of its mediaeval ancestry. At the same time it is impossible to ignore the fact of the Renaissance and the persistence of Classic art amongst us. It is equally futile to ignore the modern flair for the accurate observation and delineation of nature. The best modern glass combines these three influences, the worst affects to ignore one or the other or all three.

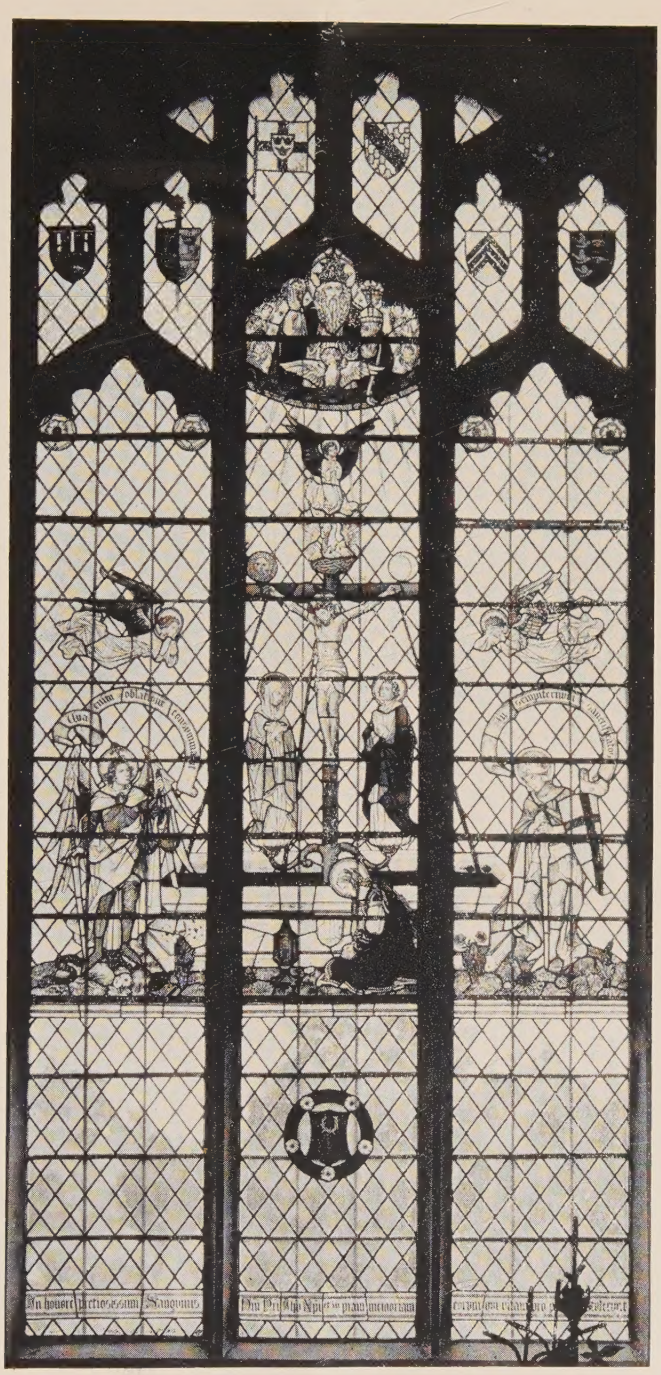
In conclusion, it is necessary to repeat that modern stained glass rarely attains to so high a level as to be preferable to the old plain crown glass glazing which so many churches still retain. Where an old church is spoilt by modern " Cathedral " glass (that horrid, almost opaque stuff with an uneven surface in various unwholesome tints of yellow, green or pink, which was considered so suitable only a few years ago), it is usually better to aim at substituting modern crown glass than the far more costly stained glass, until the craft as a whole shows some signs of a more wholesome spirit. The sight of green branches waving in the wind and clouds scudding across the blue sky is far more conducive to worship than most of the stained glass of to-day.

F. E. Howard.

THE SCHOOL OF ENGLISH CHURCH MUSIC AND THE COLLEGE OF ST. NICOLAS.

It is now something over four years since Dr. Sydney Nicholson announced his intention of resigning the post of Organist of Westminster Abbey in order to devote himself to the founding of a " School of English Church music." The news provoked something of a shock in those circles to which such matters are of interest—a shock mingled of admiration and misgiving. Dr. Nicholson's gesture was admittedly magnificent ; for to be organist of the Abbey is, perhaps, the supreme object of a Church musician's ambition, and the man who was now resigning had every reason to look forward to holding it, had he chosen, for many years to come. Nor was there any disposition to deny the desirability of such a foundation as he contemplated, if it could be brought into being. Nothing in the last generation or so has been more remarkable than the increase of popular interest in good music—an increase which, considerable before, has been enormously accelerated since the advent of broadcasting. This increased interest was bound to be felt in the sphere of Church music, as of music generally. Its inevitable result has been to create a feeling of dissatisfaction with the existing state of things. It is felt that, while the music in our churches has an enormous amount of enthusiasm and hard work behind it, the results are scarcely in proportion to the effort expended. The music performed is too often of a shoddy and trivial kind, calculated to degrade

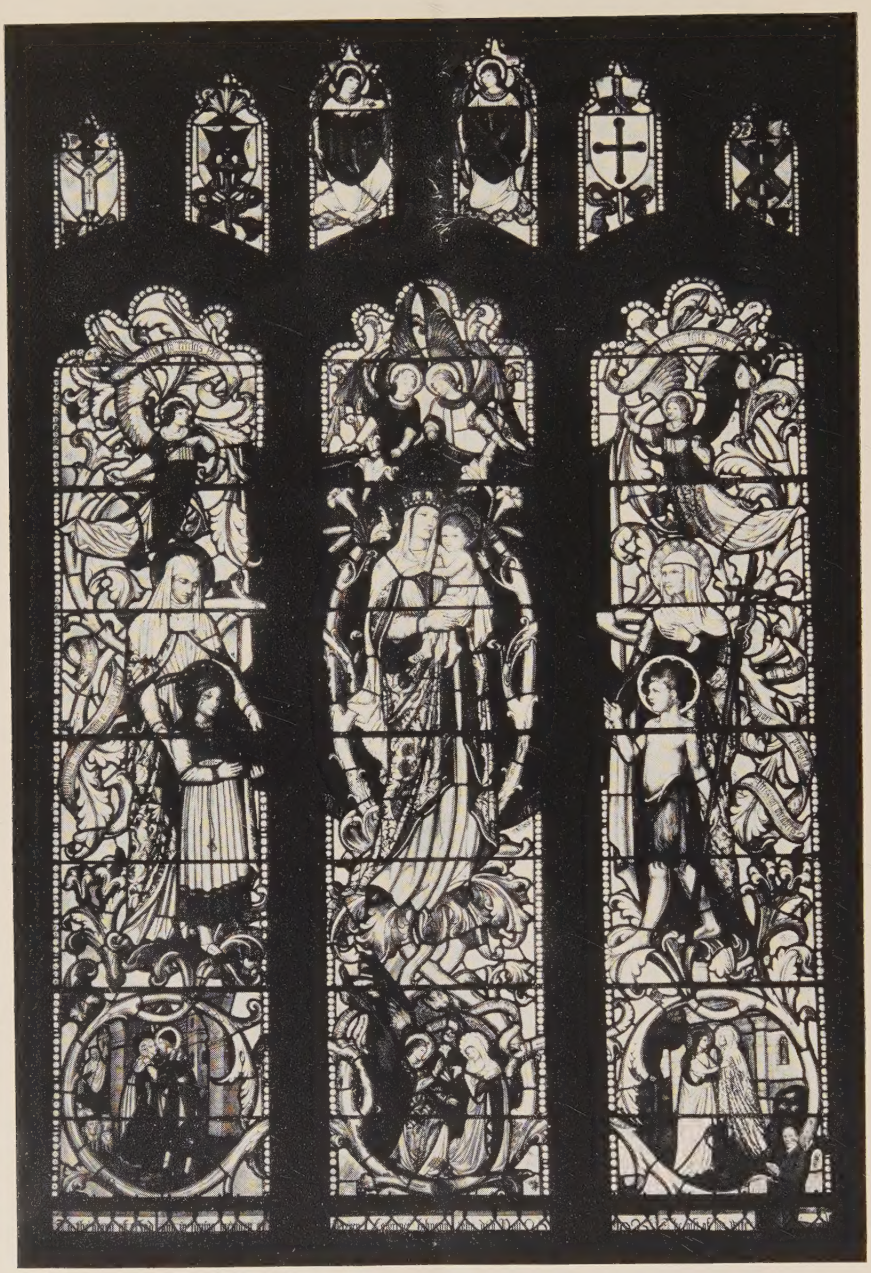
[*Continued on p. 43.*]



CLARE, SUFFOLK.

By F. C. Eden.

An admirable treatment for a large window in an ancient church which owes much of its beauty to its clear glass windows. The figures are delicately drawn and the design beautifully balanced.



BISHOP'S STORTFORD, HERTS.

By CHRISTOPHER WEBB.

This is the east window of the Lady Chapel and is unusually full of colour. The foliage is handled in a masterly way and the figures are full of grace.

GREAT HASELEY, OXON.

By Geoffrey Webb.

A splendid Jesse tree—the branches in white and stain on a blue ground. For beauty of design and colour sound symbolism and delicacy of painting, it would be hard to find a superior in modern glass.

ST. BARTHOLOMEW'S, READING.

By Bewsey.

This craftsman's glass is seen at its best in larger windows, but the delicacy of his painting and the transparency of his whites renders it practically impossible to reproduce these satisfactorily.

HEADINGTON QUARRY, OXON.

By F. C. Eden.

The well-expressed symbolism, the simplicity of the colour scheme and the decorative quality of the design more than compensate for the weakness of the figure drawing.

popular taste rather than to uplift it. As for those who perform it, they are no doubt (like the saloon pianist in the old Wild West story) "doing their best": but zeal can never be a substitute for knowledge, and in many cases their "best" might be very much better if only they knew how to make it so. In both directions—standard of music and standard of performance alike—what is required is a concerted and organised movement aiming at a higher level of musical achievement throughout the whole Church.

All this was recognised. Yet the difficulties in the way seemed great and even insuperable: and many who honestly wished the project well have since confessed that they believed that its author was riding for a fall. Dr. Nicholson, however, is no mere dreamer of dreams, but a very practical and forceful person who is by no means in the habit of failing in what he undertakes. His friends know him as one who is at the same time formidable and genial—and when a man is that, he is a force to be reckoned with. His strong personality, enthusiasm, capacity for organisation and driving power carve a way through obstacles and get things done: while his tact, good humour and a certain almost Pickwickian bonhomie disarm the resentments and jealousies which a strong forward policy is apt to evoke.

No time was lost in getting to work. The first step was obviously to organise a strong body of support throughout the country. A temporary office was opened in London to be the centre of an energetic propaganda. The support of influential personages was sought and obtained. Both Archbishops have been firm friends from the beginning: and the bishops in general gave the movement their warm interest and support. This patronage in the highest quarters has been of enormous value, both in itself and still more as raising the scheme from the rank of an individual experiment to that of an officially recognised activity of the Church as a whole. The leading Church musicians, too, have testified their eager desire for the School's success. But, of course, if the scheme was to become practically effective, it was necessary above all to enlist the co-operation of the rank and file of those concerned in Church music—the parochial clergy, organists and members of church choirs. To secure this a scheme was initiated by which choirs might be "affiliated" to the School, receiving in return for a small annual payment various privileges of advice, assistance, etc. The scheme has been a great success: and the number of choirs thus affiliated is large and grows steadily larger. Already many choral gatherings have been held all over the country, at which the affiliated choirs enjoy the benefit of joint rehearsal and helpful counsel from Dr. Nicholson and other distinguished musicians. One of the first and by far the most notable (hitherto) of these gatherings, was the great Festival of Church Music held at the Albert Hall in July, 1930. Even this, however, bids fair to be eclipsed by a festival of affiliated choirs which it is intended to hold at the Crystal Palace in July of next year. Their Majesties the King and Queen have graciously intimated their hope to be present at this Festival, in which some 4,000 singers will take part, drawn from all parts of the country.

All this, however, is only part of the scheme evolved in Dr. Nicholson's brain—though no doubt it is the most important and essential part, the foundation on which everything else rests. To make the project complete, it seemed desirable to create a focus which should at the same time serve as a permanent centre for the organization and activities of the "School of English Church Music" (in the sense already indicated) and also provide a place in which training might be given to Church musicians in accordance with the ideals for which the School stands. It is to serve this double purpose that the College of St. Nicolas has been brought into being.

By a stroke of good fortune, it was found possible to purchase, at a very reasonable price, a home for the College of singular beauty and charm, yet within easy access of London by more than one route. The property in question is situated at Chislehurst, on the edge of some of the most beautiful country in Kent. The house is a large and stately structure of brick and stone, built about forty years ago from the designs of an eminent architect and recognized by connoisseurs as one of the best products of its period. Its stateliness is enhanced by the nobly-designed terraces of brick and stone that surround it: while from its windows a magnificent view stretches to Chislehurst Common and the Downs. The garden and grounds are large enough to give quiet and seclusion, yet not large enough to be a burden. Beautiful outside, the house is not less beautiful

within. Much of the decoration was the work of William Morris. The best and largest room of all has been assigned as the Chapel—a white-panelled room of singular beauty, with a wide oriel window overlooking the valley. Here choral service is performed twice daily. The house also contains (besides rooms for the staff and resident students) two dining-rooms, a common-room and (upstairs) a library and a room for choir practices. Across the garden a smaller house, purchased subsequently, serves as a residence for the Warden and for the ten choristers with their Master. The premises also include a small hostel in which accommodation is provided for the "outside" students who attend the special courses in various branches of Church music held twice a term.

In addition to the Chapel services, the choir and students provide the music every Sunday in term-time at the Sung Eucharist at St. Sepulchre's, Holborn. The fine old church with its exquisite acoustics, the simple but dignified ceremonial according to the English rite, and the artistic singing combine to produce one of the most beautiful services in London.

So much has been achieved already—and it is a very wonderful "so much," considering the short time that has elapsed since the inception of the project. But a great deal remains to be done, and not least in the way of making the foundation on which the whole fabric rests firm and secure. For this it is necessary to organize a wider basis of support—most of all, by a large increase in the number of parishes which, by becoming affiliated, associate themselves with the work of the School. Let it be added in conclusion that its promoters are not without their dreams that a benefactor or benefactors will some day arise whose bounty will put the College for all time beyond the reach of financial anxiety. We read in the newspapers of large legacies left to "dogs' homes" and similar institutions. Why should not someone adopt as the object of his (or her) munificence the College of St. Nicolas for a change? C.S.P.

AT LLANTWIT MAJOR.

In the political world party managers are always a little anxious about the mind and attitude of the silent voters. They do not worry about the vocal ones, they know how they will vote; but it is the silent ones that so often unmake and make Governments. It is therefore about these that party managers worry; they watch for any signs which may reveal their mind.

A not dissimilar situation is found within the Anglican Communion; for here too we have our pronounced party men whose position is definite and also a number of men which is less vocal or even silent. These last belong to no organisation, though possibly in considerable sympathy with one or other of the many societies found within our Communion; but probably they will always refuse to accept the whip of any organisation. Yet their drift is often in the direction of the objects of the Anglican Society. This is being illustrated by events in the diocese of Llandaff.

For many years a group of clergy has been meeting at Bridgend, drawn from three adjoining deaneries, for common study. It is the custom also of this group, during each session, to invite outside speakers to speak on subjects on which they are authorities. During the last, among others, the Editor of this Quarterly visited the group to speak on the English Use. He shewed that this Use is at once symbolic, aesthetic and commonsensible. In the evening Mr. Benson went with his host to Llantwit Major, a place of great historic interest with a beautiful old church. Here he discussed with the vicar, his assistant and servers how best, with the means at their disposal, to carry out the spirit and method of the English Use.

Since that visit two events of interest have taken place in Llantwit Major. The Annual Deanery Festival was held as usual during Whit-week, when the English Use, as far as the means of the parish enabled it to be observed, was the use at the Sung Eucharist. The other event was the meeting of the School of Clergy of the diocese on St. Peter's Day. This school meets annually at Llantwit Major, when three lectures are given by scholars of great repute to the assembled clergy. This year the lecturer was Sir Edwyn Hoskyns. There were present between 130 and 140 clergy. The school begins with a Sung Eucharist. This year the celebrant was assisted by a deacon and sub-deacon with the parochial servers. The deacon and sub-deacon were vested only in apparelled

albs and amices, as the parish does not possess dalmatics or tunicles. The epistle was read from the chancel steps and the Gospel from the lectern. The gospel procession had its crucifer and taperers, and so the service proceeded on the lines of the English Use. The Bishop of Llandaff preached.

The noticeable thing about this service was that it won the appreciation of the 'silent' man, many of the clergy present expressing a desire to move towards the attainment of a like service. And if the Anglican Society can move the silent men of our Communion in the direction of its objects, even though it can never make them members, its achievement will be great, for it will mean that Eucharistic worship as outwardly expressed through the English Use will become for the mass of silent common people the glad centre of their religious life. They will then realise that the Holy Sacrament is the sacrament of the unity of the one Body. Many who were present at this service must have felt this when they expressed their conviction that, had the bishops in the past striven to establish a positive standard of worship instead of adopting a negative attitude of repression, there would to-day be far greater unity in the Church than there is at present. But our present bishops are avoiding this mistake. The Bishop of Llandaff expressed his warmest approval of that Service, believing that its influence would be entirely to the good, a unitive and not a dispersive influence.

R.D.

REVIEWS.

"PROCESSIONS" (Alcuin Club Tract XX) by C. Dunlop. [O.U.P., 3/-.]

"A SHORT HANDBOOK OF PUBLIC WORSHIP," by P. Dearmer. [O.U.P., 2/6.]

In some quarters it is felt that the Alcuin Club has done its work. It began by publishing books mainly for liturgical scholars and indeed it continues to do so, as for example Dr. Frere's recent studies in the Early Roman Calendar. This is valuable work and by it the club has done much to raise the status of the science of liturgiology in the Church of England. The object of the Club, however, has always been to encourage and assist in the *practical* study of ceremonial, etc., and of recent years several tracts have appeared of a very practical nature. The most valuable of these has undoubtedly been the Directory of Ceremonial with its illustrated companion.

The latest of these Tracts deals with Processions. This is just the kind of book that we consider most urgently needed at the present time. Mr. Dunlop puts forward the suggestion that the Procession should be used as a "bridge" service to link up more popular aspirations of worship with the more normal liturgical worship of the Church. By experimenting with the Processional form we can best lead people back to the ancient liturgical worship. He proceeds to discuss the history and significance of Processions and to suggest the principles on which they can be developed. He writes with a full knowledge and appreciation of liturgical form. His outlook appears to us to be a sane and reasonable balance between reverence for tradition and freedom. Whether we wish to carry out his suggestions or not, we are sure that few books give better the spirit in which we ought to approach all ceremonial questions than this Alcuin Club tract.

We referred above to the Alcuin Club's Directory of Ceremonial. The one criticism of this book is that it is too brief for the ordinary priest who knows little about the subject. Something is wanted midway between that and the Parson's Handbook. We had hoped that *A Short Handbook of Public Worship* was going to fill a real gap. We must confess that we are disappointed. A number of clergy and laity had met together to produce a handbook of Public Worship. This Worship and Order group as it was called, consisted of Churchmen of various schools of thought, some liturgiologists, some theologians, some Cathedral clergy, some parish priests. A Handbook produced by them might have been of the first importance. It should have been impersonal, containing perhaps brief statements of the theological and liturgical principles on which it is based and then simple clear directions. Now the book before us just fails to fulfil these conditions. We wish to say nothing against Dr. Dearmer, yet we consider that it was a mistake for him to have been asked to write the Handbook for the group. Dr. Dearmer cannot hide his personality nor can he hide his views and in style and spirit this book is

stamped with the genius of Dearmer. It reads like a more popular version of the latest edition of the Parson's Handbook—it looks like it too.

Having said this it is almost unnecessary for us to add that the book contains a very great deal that is of real value and interest. Dr. Dearmer has a very wide knowledge of liturgiology and a real sense of the practical needs of church worship and a lively style. He is best perhaps when giving practical direction, as for example for the Administration of the Holy Communion, and it would be a great gain if this advice were widely followed. Of course some churches will wish to go beyond this handbook—incense is not mentioned except tentatively for a procession, nor are Gospel lights—but we think it would have given a better impression had the reader been referred to the Alcuin Club's Directory and not only to the Parson's Handbook for fuller directions.

We fear too that this Handbook of Public Worship will lose some of its influence by its unhesitating appeal to the 1928 Prayerbook. Ordinary English people are not so keen on alterations and cuts as Dr. Dearmer would have us believe, nor are the mass of ordinary young people so disgusted at Victorian hymn tunes. Besides, our religious problems are surely deeper than Dr. Dearmer gives us to understand; they cannot be righted merely by good modern hymns and short bright services.

Perhaps the real importance of this book lies in the fact that Churchmen of all schools of thought have assisted in its publication and approved of its recommendations. Dr. Lowther Clarke has remarked that it might be called "the Parson's Handbook for Moderate and Evangelical Churches." We have always believed that the only hope of the Church's reaching unity in common worship lies in its acceptance of the principles of the "English Use." Dr. Dearmer has done a great work in furthering this cause and few signs are more encouraging than the appearance of the Short Handbook of Public Worship.

Nevertheless we must confess that we should have preferred it if the Worship and Order Group had produced a book with less family likeness to our old friend the Parson's Handbook. E.G.B.

CORRESPONDENCE.

THE "OBJECTS" OF THE ANGLICAN SOCIETY.

To the Editor, *The English Catholic.*

SIR,—There has for some time been a feeling among friends and supporters of the Anglican Society, that the present "Objects" convey an inadequate and to a certain extent misleading impression of the Society's standpoint and aims. In their present form they appear to treat the doctrinal and liturgical implications of the Society's position as distinct and even dissimilar, and tend to create an idea that the connection between them is arbitrary and fortuitous, being the result solely of the fact that those who originally compiled the "Objects" were interested both in the preservation of the essential catholicity of the Prayer-book, and also in the development of a particular type of ceremonial. That this is a common opinion the writer has had ample opportunity of discovering, and it is not infrequently that clergy and others have been found who are enthusiastic in support of the first "Object" and at the same time unwilling to subscribe to the second, and vice versa. Needless to say it has not been possible to admit such persons to membership of the Society, but the fact remains that it is not generally understood that the first and second "Objects" represent in reality two aspects of the same problem, the necessity of recalling the Church of England as a whole to a realisation of the duty of respecting the Prayer-book, interpreted, of course, in the light of the Canons and general Anglican tradition, as the ultimate authoritative standard both of faith and of worship.

But apart from this general criticism, there are points of detail which are in themselves objectionable. Chief among these is the phrase "the English Use," the introduction of which appears to commit the Society to the view, only too widespread to-day, that ceremonial can exist apart from ritual as a body of detailed rules and regulations from which the individual parson can pick and choose according to his taste or fancy, with little or no regard to the structure of the service which the various ceremonies, that are not purely utilitarian, are intended to enrich. The result of this general misconception of the necessary, and intimate union which exists between "use" and "rite," has been

the development of ceremonial systems which have no living basis in the actual words of the service, but are derived by a purely eclectic process either from modern continental models or from what can be discovered of the customs of Salisbury Cathedral in the middle ages. The schemes of ceremonial known as the Roman or "Western" Use and the Sarum or "English" Use share a common defect in that their only sanction is that of individual predilection. The English Use, in the sense in which it is commonly understood as being the mediaeval use of Sarum, is no more authoritative than the so-called Western Use, and though it may appeal to some on aesthetic grounds, it has as little claim on the allegiance of the clergy as the more popular ceremonies imported from Rome. It is surely unfortunate that we of the Anglican Society who stand for the development of a Prayerbook use, based on Anglican custom in post-reformation times as well as on the precedents supplied by the pre-reformation English Church, and which is to be the living expression of the Prayer-book rite, not a grotesque and absurd excrescence imposed upon it, should, in describing our aim, adopt a phrase which is open to such grave misconception.

Further, while we are pledged to "promote and preserve" the catholic faith of the Church of England, we are apparently only expected to "study and appreciate" the Church's ceremonies. Taken literally, and interpreted in the light of current ecclesiastical parlance, the second "Object" of the Society would appear to demand of members no greater concern for ceremonial than can be satisfied by a purely intellectual appreciation of the Use of Sarum. Of course, it is obvious that this is not what the "Object" is intended to mean, but it would surely be wiser in a matter of such importance to avoid even the suggestion of ambiguity. As I have already pointed out questions of doctrine and questions of worship cannot logically be separated and the Society has from its inception in practice recognised this fact. If then we are committed to the promotion of what we believe to be the fundamental teaching of the Church of England we are equally committed to the active encouragement and propagation of the method of worship which alone, we consider, adequately embodies that teaching.

Finally, the third "Object" is not only unnecessary but is definitely detrimental to the progress of the Society, in that it provides a shadow of an excuse for the sneer so often levelled against us, that we are concerned more with aesthetics than with the fundamental problems of the faith. That such a sneer is entirely without justification the writer is well aware, but we must recognise that there are persons only too willing to hamper our work by assertions of this nature, and it is hardly wise statesmanship unnecessarily to provide even the flimsiest basis for them.

I would then urge members seriously to consider whether a thorough revision of the Society's "Objects" would not be an eminently desirable reform, and lest I should lay myself open to the charge of being merely destructive, I submit the following suggestion for their consideration —that the three Objects of the Society as they stand at present should be replaced by a single "Object" to read thus :—"To preserve the catholic faith of the Church of England as interpreted by Anglican tradition and to promote the acceptance of the liturgical system of the Book of Common Prayer as the authoritative expression of that faith in worship." I am aware that this formula is open to criticism, but I put it forward in the hope that its very defects will inspire others to consider what I believe to be a most important question, and to frame a statement which will adequately describe the ideals for which we strive.

ANGLICANUS.

HIGH MASS.

To the Editor, *The English Catholic.*

DEAR SIR,—In the Summer number of the *English Catholic* you raise one or two rather interesting Liturgical points and I wonder if I might be allowed to make one or two observations in regard to the ministers at Mass. The Roman Church expressly forbids incense at Missa Cantata unless it is allowed by indult. The object of this I believe is to make the service so plain that no one will wish to have it except in a very small Church where the full ceremonies of High Mass could not be carried out. It follows therefore that when there are three ministers in major orders the principal Mass is always High Hass (a sub-deacon is in major orders according to the Roman Church). When only two ministers, a priest and deacon are available a tonsured clerk of any sort may act as subdeacon with certain limitations. He may wear the tunicle and read the epistle.

The case of only one assistant other than laymen is hardly likely to occur in "Catholic countries" owing to the great number of persons who are clerks of some sort. In England and presumably other "non-Catholic countries" however, the Roman Church permits a more solemn form of Missa Cantata, really a simplified form of High Mass. In this case the clerk is encouraged to read the epistle, as indeed he is at an ordinary Missa Cantata. If he happens to be the M.C., as presumably he may be, he is the priest's chief assistant throughout the service and is permitted to perform certain functions belonging to the subdeacon. If he is at least a sub-deacon by ordination he is permitted to perform certain other of the lesser functions of the sacred ministers.

From this I think that it will appear that the principles of the official Roman rite do not differ so very greatly from those which you advocate as those of the Catholic Church as a whole. Of course I am well aware that popular Romanism does not always accord with official Romanism. But we must judge the rite by its official form.

Yours, etc., J. K. SIMPSON.

DEAR SIR,—I have read with interest your article entitled "High Mass" in which you make a plea for the singing of High Mass with deacon even when no sub-deacon is available. You may be interested to know that this arrangement was not unknown in Anglo-Catholic circles during last century; as for example, at South Mymms: "At the harvest festival in 1894 . . . at the Choral Eucharist the Agnus Dei was sung at the prayer of Consecration and the celebrant was assisted by a deacon in alb, tunicle and maniple" (*vid.* "South Mymms," by F. Britain, page 130).

Yours, etc., B.N.S.

HYMN TUNES.

To the Editor, *The English Catholic.*

SIR,—I was glad to see that so great an authority as Mr. Wyatt had thought it worth while to notice my letter, and that he acknowledges that the 1904 A. & M. *is* superior to the old edition even with its Second Supplement.

But he seems to have missed the exact aim of my writing. I did not mean to set up the 1904 *A. & M.* as a *rival* to the *English Hymnal*, but to urge that it could be *introduced* more easily and satisfactorily in the myriads of churches where the Old Edition is still in use, and that it should not be thought too late in the day to do so. In my opinion it would be a greater achievement to stamp out this old edition altogether, and substitute the 1904 one, than merely to spread the *English Hymnal* a little more.

Also, I did not say that *A. & M.* 1904 was superior to *English Hymnal* on balance, but that it had "*certain* merits not possessed by" the latter, "besides sharing *some* others." In other words, while *English Hymnal* wins on points, 1904 *A. & M.* has a respectable score!

I mentioned three points to the latter's advantage:—

1. Plainsong accompaniments.

Mr. Wyatt admits this, while pointing out that even 1904 *A. & M.* is too heavy in this respect. The existing *English Hymnal* ones must indeed be elephantine then! And Mr. Wyatt does not say whether the *English Hymnal* revision is to be in a troublesome separate volume or a new edition.

2. "O come, Emmanuel."

Mr. Wyatt does not contradict me.

3. "Of the Father's love."

Mr. Wyatt admits the fault, saying it will no doubt be remedied.

I now add a fourth point. Surely the Mechlin setting of Veni Creator in triple barred time, with dotted minims and crotchets, is not good! It also makes impossible the best arrangement of the syllables in the line "This may be our endless song." In the transposed edition of 1904 *A. & M.* this is clearly shewn to be one note for "this", "be," and "end," and two for "our," "less," and "song"—a most pleasing change of rhythm.

I knew that Goss's "Praise my soul" had appeared in Church Hymns, but my reference to it was only a casual illustration of a general statement, and the fact makes it doubly unfair for *English Hymnal* to get the credit—certainly poor 1904 *A. & M.* never gets *any* credit for *anything*!

I also own that it has kept many bad tunes, but that makes the change easier: *English Hymnal* includes an unlucky baker's dozen of these in the appendix, some of which are not in 1904 *A. & M.* And as to alteration—could there be a more flagrant example than the inclusion by *English Hymnal*, in deference to popular clamour, of the mongrel "Hark the herald angels," with its underlying and unconscious suggestion of heresy in the phrase "newborn King," which has to be ascribed to Wesley, Whitefield, Madan *and others*? to say nothing of cutting out the verse averring that men's estates are ordered by God in Mrs. Alexander's "All things bright and beautiful"!

This reminds me that Mr. Wyatt says nothing as to doctrine and politics: but both must be taken into account. If we went by music alone, I suppose the latest edition of *Songs of Praise* would hold the palm; but would a member of the Anglican Society be happy with a book that ignores baptismal regeneration and looks upon christening as merely dedicating a child to God, and treats Confirmation as only a renewal of vows? And as to *English Hymnal*, what has happened, since Bishop Gore condemned certain hymns as unsound, to render them orthodox?

May I end by assuring Mr. Wyatt that I have a lively admiration for the work done by him and others to improve Church music, and am heart and soul with him for reform, being looked upon in my own little circle as a revolutionary. Perhaps he doesn't realize the difficulties there are in outlying country places, and even in provincial towns!

I think reform in hymns would be easier if the big guns would broadcast to the Church public that they *do* consider the 1904 *A. & M.* superior to the Old Edition even with its Second Supplement, and that the extinction of the former *in favour of the latter* is a disaster. Their attitude in the past has only resulted in giving the bad Old Edition a new lease of life.

Yours faithfully, R. F. BOROUGH.

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